

# THE PLEA

FOR

The Common Prayer  
Book.

In two Parts.

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By James Harwood, B. D.

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*Let all things be done in decency and  
in order. 1. Cor. 14. 40.*

*Jerusalem is like a City at unity with-  
in it selfe. Psal. 120. 3.*

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LONDON,

Printed for the Author. 1654.

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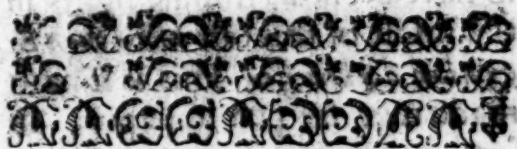
By James H. Wood, B. D.

Let all things be done in decency and  
in order. 1. Cor. 14. 40.  
Confession is like a City at war with  
its enemies. Psal. 110. 3.

LONDON

Printed for the Author. 1834.

Alfred Bull. Dec. 4/1917.



To the Right Honorable,  
the Countesse of Pem-  
broke and Mont-  
gomery, &c.

**R**ight honorable and  
truely vertuous  
Lady, elect in the  
Lord, your favo-  
rable accepting  
with the hand of Charity, my  
Lords Prayer unclasped, oblieges  
mee in more speciall, to dedicate  
this short Treatise, cald *A Plea*  
for the Common Prayer Booke, unto  
your singular goodnesse. I have  
found our Churches Prayers set  
light, and by those who ought

A 2 to

to have beene as shining lights in  
the midst of this our *more then E-*  
*gyptian darkenesse*. This is it hath  
made mee set pen to paper, in  
some poore measure to vindicate  
as our Lords Prayer before, so  
now the Prayers of our Church.  
I am sure to meet with *Herick's*  
and the grand gusts of male con-  
tented spirits: I humbly therefore  
crave leave this my decurt Trea-  
rise may shroude it selfe under  
the Lee of your acceptance; and  
if the Lord in his mercy allay  
these windes of boysterous ca-  
lumniators of our Churches Ser-  
vice, within my short time I have  
heer to stay, I shall put to Sea  
once more again, and purpose in  
my next Bottoome, to Land that  
Stap'e Commodity, *A Treatise*  
*upon the lawfull Calling of our Mini-*  
*stry*, according to the Canons and  
Constitutions of our Mother  
Church of England. A Subject,



I assure you, most fit to bee layd  
open and maintayned, lest in a  
very short time, we lose the name  
*Christian*. Madam, I am loth to  
promise much, and perform no-  
thing: theretore this short Trea-  
rise I devote to your service, and  
subscribe my selfe, as bound,

Your most Humble servant,

JAMES HARRYWOOD.

A 3 The

The Author of the worke begins  
his Treatise with a Divine  
Prayer, put up to the Au-  
thor and finisher of our  
Faith, Christ Jesus, God  
blessed for ever, Amen.

THE PRAYER.

**M**ost Divine power, I am un-  
worthy to tread upon the  
Earth thy footstool, more un-  
worthy to speak unto thee, my God and  
my King, yet humbly upon the bended  
knees of my body, and from the bottom  
of my heart, I beg thy Heavenly pro-  
tection, from the violence of unruly  
men: looke O Lord upon the woefull  
warfare of thy Church, and no longer  
suffer her children to wound her to the  
heart blood by division: say O Lord it  
is sufficient and divert the judgment:  
bring

bring us to an unity in Discipline as  
in Doctrine, that as wee all acknow-  
ledge one God, one Faith, one Bap-  
tisme for the remission of our sins in  
Christ Iesus, so wee all of us with one  
heart, and one mind, and one spirit,  
may put up our joynt prayers to thee in  
thy Church; Lord open the eyes of the  
dissenters that they may see what dam-  
mage accrues the Doctrine of thee the  
Lord Iesus, for want of uniformity in  
Church service, our sins have puld up-  
on us this division: grant us true sor-  
row for our sin, and then we shall be in  
hopes of an union. O give us the spirit  
of unity in the bond of peace, while we  
joyne together like Samsons foxes;  
all the choice fruit is burnt up: O that  
we might once more hand in hand,  
like Peter and John, goe up unto the  
Temple and pray. Let not the redun-  
dancy of the spirit, make the people set  
light by set forme of prayer, and the  
prayers of the Church, but since both  
thy precept and practise justifies a set

A 4      forme

forme of Prayer ; Pray thee deare Sa-  
viour, send downe thy Spirit, to point  
the people of England out the way o  
our common Prayers : if ought were in  
them tended to the dishonour of thy  
name, wee would not expect a blessing,  
since all is consentaneous to thy Holy  
word, Lord say the word and the Peo-  
ple shall bee obedient ; when wee are  
weakest thou art strongest : and now  
that there is no Law to compell the Peo-  
ple to come in , send abroad  
those thy servants, the sacred suggesti-  
ons of thy Spirit, and thy house i: shall  
be filled. Lord thou knowest what harsh  
censures I shall undergoe for the dis-  
charge of this my conscience ; I flie to  
thee for succor, and beg that of thy mer-  
cifull goodnesse, thou wouldst preserve  
from all perills and dangers of body  
and Soule.

Thy dejected, Servant,  
James Harwood.

A

CHARLES BARNES

A Plea for the Common Prayer Booke.

Six Arguments to prove a set form of prayer lawfull.

Seaven *Mementos* to the dissenting Ministry.

Three Inferences from every *Memento*.

The four sould Ayme of the Presbyterian Minister.

Six unexpected Issues.

A Parrallell betwixt the Papist and Presbyterian Minister.

The *Intravit*.

The *Exiit*.

The *Vale*.

The Supplicat for restorment of the Common Prayer Booke.



**A** Plea, for a reprieve, after judgement past upon the Common Prayer Booke, or a short and charitable construction upon the forbidding the Common Prayer Booke, to be read in the Churches of Christ; which will bring much of it into use, & nemo debet contradicere.

And as for the remainder, you know what is sayd, our Law condemneth none, untill he be heard.

In all humility wee who are conformists but peaceable, beg leave to bee heard in a case so much concerning the glorie of God, the peace of our own consciences, and uniformity in Divine service, and if ought bee found guilty in our Churches Rubrick, sending either of Humble & supercession; we are in all sobriety willing to bee better learnt, and shall submit.

Wee

Wee dare not lay aside, and as wee hope by the stricktneſſe of the laſt command, it was never\* intended wee ſhould, though injoynd to be uſed and read by the Common Prayer Booke, theſe holy Rellicks of Chriſtianity.



**T**He Ten Commandements, for they were written by Gods owne hand, Exod. 20.

2. The Lords Prayer, for that was made by Chriſt Jeſus, and by him given us in command to ſay, Luke 11. Chapr. Verſe. 2.

3. The Sacrament of the Lords Supper, for that was inſtituted by our Saviour, whoſe ſelte ſaith, do this in remembrance of me.

4. The Sacrament of Baptiſme, for the command is, goe and teach all Nations, Baptizing them *in the Name of the Father, Son, and Holy Ghoſt*, Mat. 28. 19. Verſe.

3. *David's* *Psalmes*, the moſt rigid  
counc

count them innocent, since seperated from the Organs,

6. First & second lesson is likewise Scripture, & that I hope is not yet out of date.

7. The Holy Hymnes are likewise warranted by the word of God.

8. The Epistle & Gospel are also Scripture & fitted for the times & seasons, the better to make us bear them in remembrance.

9. The preparative verses, wee finde verses of the Chapters.

**The Col-  
lect.**

And thus the preparative verses which begin the service, the Lords Prayer, *David's* Psalmes, first and second Lesson, the Holy Hymnes, the Epistle and Gospell, the ten Commandments, the blessed Sacraments, they all bring part of the Holy bible, we in charity conceiv, though they were enjoined by the Common Prayer Booke, you have not forbid to be used, & herfore without receiving the brand of obstinate, wee nothing doubt of free leave for us, who are Orthodox Divines, to use them in our Churches. Wee have somewhat more to offer, and doe desire a right understanding, and a favourable interpretation of our candid meaning.

1. That wee may have liberty to say  
the



the *Gloria Patri*, for this fragment of the Tongue of Canaan wee learn of the Angells Luk. 2. who are set to bee our samplers Luk. 11. Again this Article of our Faith was opposed by the Arians and Macedonians, the one denying the Godhead of Christ, the other the Godhead of the Holy Ghost, and to shew how wee who hold the Catholike Apostolike Faith detest these Heresies, for this cause were brought into our Churches service; these words, *Glory be to the Father, & to the Son, & to the Holy Ghost.*

2. Wee desire to make confession of our Faith cald the *Apostles Creed*, since it is the confession of the Church Catholike, and not an Article in it but Scripture prooffe, as also the *Nicene* and *Athanasius* his Creed.

3. To make confession of our sins in the publike place of Gods worship, since Gods word doth injoyne us to confesse one unto another Jam. 5. 16. yet more, their *confessing* and *Praying*, are coupled together, to note, as the Church is the house of Prayer, so a fit place for confession of sinne to bee made in.

4. For us the Ministers of the Lord

Lord Jesus, to declare to the people being penitent, *Remission of Sin*, especially considering to winne home we moderate our claime, Joh. the 20 23.

5. To use the *Collets* after the Epistle and the Gospell, since they give the most over went before, and all that is intended is, that what was lately read in your hearing, you by praying, may be ensured of the blessing,

6. And as for that *Letany* where with so many thousands have beene in love a long time, being a prayer fitted for all occasions and all necessities at all times, we humbly crave leave wee may use it in our Churches, till either that sect confute it, who will have no King to rule over them upon earth but Christ, or that fraternity of the new so cald Ministrey, who will bring all the civill power under the verge of their new sprung up discipline, and upon contempt of it dis-throne them; neither is this the totall of our desire, but more, wee humbly crave a sober conference with our supposed scholastick opponents, not doubting but wee shall justifie the worke of our reverend reformers, and if we be found imbecill, or unable, peaceably we shall decline

cline, and submit to what commanded.

And whereas I am confident the great fault they have found against our Common Prayer Booke is *de modo*

*non* for that

*materia.*

the Churches Prayers are a set form of Prayer, I have already answered that great *grand Goliath christian*, and received no hurt by the weavers Beame.

The Lords Prayer undispd  
Page. 324.

And now that the people of God may more perfectly be informed, and for ever convinced, how a set forme of Prayer is lawfull to use in the Churches of Christ Jesus, *let them know.*

1. The Orthodox Divines of our mother Church of England are able in every Century from the time of the primitive Church, to make it appeare, how it hath bene the universall practise of the Church Catholick, to use a set forme of Prayer: *O stand and inquire for the good old way.*

Six vallid reasons to prove the lawfull use of a set form of Prayer.

2. *Arg.* If any wil say our Church Prayers blunt the edge of Devotion, for that *set* *formes*, why then do they approve of *David's* Psalmes to be read, so full of set formes of Prayer?

*O be guided by a man after Gods own heart.*

We

3. Arg. We have Christ his Precept  
to warrant a set forme of Prayer, Luke  
11. 3. O let Christ his word be your war-  
rant.

4. Arg. We have Christ his practise  
to iustifie our Practise who prayd three  
times in the Garden of Gethsemane, u-  
sing the selfe same words, Matth. 26. 36.  
to the 45. verse. O remember what him-  
selfe saith, *Learn of me.*

5. Arg. A set forme hath beene in  
use as under the Gospel, so under the  
Law. King Hezekias is my witnesse. 2.  
Chro. 29. the later part of the 35. verse.

The Col-  
lekt

And thus my deare Brethren, if either  
the practise of the King of Iuda, the pra-  
ctise of Christ Iesus, King of Kings, the  
precept of Christ, David his set formes,  
or the Church Catholike, be worthy of  
imitation, wee have made no innovation  
upon the people of our God, but in truth  
and liberetys desire you to embrace our  
Churches Prayers, especially considering  
a set forme is warranted by the Lord of  
Heaven and Earth Numb. 6. from the  
22. verse to the end of the 26. where said,  
and by the Lord unto Moses *Speake  
unto Aaron and his sons saying on this  
wise, ye shall bless the children of Israel,  
saying*

*saying unto them the Lord blesse thee, and  
keepe thee, the Lord make his face shine  
upon thee, and his grations unto thee, the  
Lord lift up his countenance upon thee,  
and give thee Peace. And thus Aaron the* Note.  
Priest for his time, and his sons for after  
times, were to say these *Common Pray-  
ers*, and enjoyned to doe it by the Lord:  
What Heaven and Earth thinks fit to  
goe for currant, let dust and ashes nor  
dare to disallow; I never met with any  
could justly tax the subject matter of  
our *service Booke*; and now wee having  
such a Cloud of witnesses to testifie the  
lawfulness of a set forme, its high time  
for the bretheren of the seperation to  
come home, yet if they will not commu-  
nicate with us, O thou who sits in Hea-  
ven so dispose of the hearts of men upon  
earth, that wee may have free liberty to  
use our Churches set form of Prayers,  
and we shall pray.

P. B. 36 The

**The Second Part of the  
Plea for the Common  
Prayer Book.**

Contayning seven Arguments for  
the dissenting Brethren, who  
before these late Warres were  
lawfully ordayned Ministers,  
according to the Constitutions  
of the Church of England, but  
since not by compulsion, but  
voluntarily, have deserted the  
Common Prayer Book, with  
three Inferences drawne  
from every Argument, proposed  
unto them, by James Hurmond.

Nevertheless I have something against  
thee, because thou hast left thy first love.  
Revel. 2. 4.

## His Epistle to the dissenting Brethren.

**I**t is not malice but conscience hath  
extracted from mee, these Memento-  
toes. Memento was spoke too late  
to Dives, these in good time to you  
my Brethren: you know, better are the  
reprooses of a friend, then the kisses of  
an enemy: the one may cure, in the  
other there is danger. If the Ulcer be  
overgrown, the incision must be deep:  
if my Lance bee too sharp, it is, for  
that your sore is festred: I shall bee  
glad of your recovery, and pray, as for  
the healib of your bodies, so your souls,  
and subscribe my selfe, as bound

God and the Churches

Servant.

B. 2

I. Me-



There oath

was taken

we made

Deacons,

Ministers

and insti-

tuted.

1. *Memento.* Remember your tri-  
partite oath, like a three fold cord, not  
easie to bee broken, which did bind you  
to use the Common Prayers in your  
Churches.

1. *Inference.* No Potentate can se-  
curely confide in their civill obedience,  
who doe make no matter of such religi-  
ous ties and obligations.

2. *Inference.* I cannot see, how there  
can bee any heavenly efficacie in their  
preaching, who have made so little reck-  
ning of their swearing.

3. *Inference.* Those preachers doe o-  
ver highly prize their preferments, who  
to save their benefices, make Shipwracke  
of their consciences.

2. *Memento.* Remember you could  
never yet convince us, how our Com-  
mon Prayers were either Idolatrous, or  
superstitious.

The law

was upon

suspicion.

to hang,

and after

in open

Court

heare the

witnesses.

1. *Inference.* You are guilty of more  
severity, than the ancient Arch Dukes  
of Austria, who first condemned, and af-  
ter the death of the felon went to tryall;  
*It is more favour than our Common Pray-  
er Booke hath yet found from you.*

1. *Inference.* These children of the  
Church resemble young Vipers, for they  
kill



kill their mother that they may live themselves: *It is an infamous life is preserved by the death of the dambe.*

The yong  
Viper  
gnawes a  
way  
through  
her  
dammes  
bowells

3. *Inference.* You must needs bee given over to strong delusions, to cry down Common Prayers, and shew us no cause.

*It is high time therefore to set pen to Paper, and to say something though you can say but little.*

3. *Memento.* Remember the reverend compilers of the Churches service Book, whose very ashes from age to age, will have a civill respect from all good Christians.

1. *Inference.* You are higher conceited of your selves than the Chinoes, who say they themselves have two eyes, wee of Europe one, and all the world beside blinde. *It seemes you would bee the onely seeing men and none else*

2. *Inference.* You prize your owne judgements above all our ancient reformers, whilst all that, which they have compiled, you have wholly disallowed, *by this it seemes all our Church Prayers were impertinent, or else your sentence past very rigid.*

3. *Inference.* You have as much as in

you lie, dishonoured, the reverend fathers of the reformation, whilst with *Cham* you endeavoured to uncover their nakednesse; whereas if there had beene a blemish, you ought with *Shem* and *Japhet*, to have gone backward, and with sorrow and reluctance covered the spots in their faces.

4. *Memento.* Remember. it is not long, since the *Common Prayer Booke* was a cogniscēce to distinguish a *conformist Protestant*, from a *Recusant*, till you forced our *Church Service* out of the Church doors.

1. *Inference.* You have robd us of that peece of the holy tounge, the *Sabbath*, by which wee did distinguish the *Ephramite* from the *Gileadite*.

2. *Inference.* The *Wolfe* may now come in, into Christs *Sheepfold* in the *Lambs Skin*, and the innocent *Lambe* be in danger of its life, by conversing with the *Wolfe*.

3. *Inference.* You put us in feare *Idolatry* will creep in, into the Church, since you have banished that *Service Booke*, which scared the fomentors of *Hæresies*, so that they durst not communicate with us.

5. *Memento.*

3. *Memento.* Remember, not any thing is contained in our Common Prayer Booke; but either Scripture; or what consonant to the Scripture.

1. *Inference.* Your quarrell then must needs be against God and his word, and the upshot without repentance, will be the issues of death.

2. *Inference.* You are more men-pleasers then pleasers of God, otherwise you would never forbid his word to bee read; and that which is as consonant to it as the Doctrine you draw from your Text,

3. *Inference.* You set an higher estimate, of that, which as you say, is dictated to you by the *Spiris*, than of that sacred word which holy men spoke as they were inspired by the *Holy Ghost*.

6. *Ademento.* Remember, and againe I say remember, how they who are against unity of Discipline in the Churches service, have even beene, and ever will bee, against the government of this Nation, in the person of one.

1. *Inference.* You are common disturbers of the Church and State, and have no acquaintance with that sacred Motto *brassant pacifist* *Lysimachus Nicander*

Heere hee reprooves them for casheering that part of Liturgy which *caudem verbis* is the word of God.

24

*A Plea for the**hath drawne out your perfect picture.*

That Au-  
thor writes  
the Parral-  
lel betwixt  
the Jesuites  
and these  
dissenting  
Ministers.

2. *Inference.* As you have laid aside  
the government of one Prince, so the  
personall power, now in power hath no  
good cause to confide in you, *you are se-  
mel & semper iidem.*

3. *Inference.* You are enemies to  
*Moses and Aaron*, the Scepter and the  
Miter, and there is no safe sanctuary,  
where your over powring synod is pre-  
dominant.

7. *Memento.* Remember by dis-  
owning the Church's service, you ope-  
ned a gap for *Enthusiasts* who pretend  
the spirit to make Null, the Gospel.

1. *Inference.* You have puld downe  
part of the hedge of the Vineyard, so  
that the little Foxes have destroyed di-  
vine choice Vines.

*The Foxes are sat, but the Church is lean.*

2. *Inference.* You have made way for  
the daughters of Gyans, to mixe with  
the sons of the Church. *From a prodi-  
gious match, expect a prodigious birth.*

3. *Inference.* Your intent could not  
be good, the event hath made us very  
suspicious, *yea we doe truly judge of your  
settled aime, God so crossea you in the  
issue.*

*Your*

*Common Prayer Booke.*

25

*Your fersfold Ayme.*

1. *Aime.* To quarrel with the Church for her revenewes, *your want of a temporall estate made you plot vi & arrie* for spirituall promotion.

2. *Ayme.* To pull downe a Bishop in a Diocesse, and set up a Pope in every Parish. *A greate Pope in a little Rome.*

3. *Aime.* No longer to hold *Stirrup*, but sit in the Saddle. *Yea, when you know not how to obey you purposed to command.*

4. *Aime.* To set the Church on fire to warme your owne frozen fingers, *videte fratres ne plus quam satis calefacia-*  
*sis.*

*The Sextuple unexpected Issue.*

1. *Unexpected Issue.* God hath confounded the wisedome of these worldly wise Ministers, their golden streame is turned into another *Channell*, and they that aimed to have all the command, have little more than they had before.

2. *Unexpected Issue.* Their expectation of fat Cathedrall parsonages, is metamorphosed into leane augmentations, *A just reward for their unjust Apostasia,*

3. *Unex-*

*hath drawne out your perfect picture.*

That Au-  
thor writes  
the Parral-  
lel betwixt  
the Jesuites  
and these  
dissenting  
Ministers.

2. *Inference.* As you have laid aside the government of one Prince, so the personall power, now in power hath no good cause to confide in you, *you are semel & semper iidem.*

3. *Inference.* You are enemies to Moses and Aaron, the Scepter and the Miter, and there is no safe sanctuary, where your over powring synod is predominant.

7. *Memento.* Remember by disowning the Church's service, you opened a gap for *Enthusiasts* who pretend the spirit to make Null the Gospel.

1. *Inference.* You have puld downe part of the hedge of the Vineyard, so that the little Foxes have destroyed divers choice Vines.

*The Foxes are fat, but the Church is lean.*

2. *Inference.* You have made way for the daughters of Gyanis, to mixe with the sons of the Church. *From a prodigious match, expect a prodigious birth.*

3. *Inference.* Your intent could not be good, the event hath made us very suspicious, ye are doe truly judge of your selfe ended aime, God so crosse you in the issue.

Your

Your ferseld *Ayme.*

1. *Aime.* To quarrel with the Church for her renews, your want of a temporal estate made you plot vi & amie for spirituall promotion.

2. *Ayme.* To pull downe a Bishop in a Diocesse, and set up a Pope in every Parish. *A greates Pope in a little Rome.*

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4. *Aime.* To set the Church on fire to warme your owne frozen fingers, *videte fratres ne plus quam satis calefacia-*  
*sis.*

The Sexinplade unexpected Issue.

1. *Unexpected Issue.* God hath confounded the wisdom of these worldly wise Ministers, their golden streame is turned into another *Channell*, and they that aimed to have all the command, have little more than they had before.

2. *Unexpected Issue.* Their expectation of fat Cathedrall parsonages, is metamorphosed into leane augmentations, *A just reward for their unjust Aposta-*  
*sie.*

3. *Unex-*



3. *Unexpected Issue.* The hearts of the most of their old adherents, are quite alienated; for now their worldly mindedness is discovered.

4. *Unexpected Issue.* They cannot possibly but be distrusted by the State, for these have been untrue to their churches interest.

5. *Unexpected Issue.* They cannot expect to be countenanced by the sword now; for they are opposite to his principles, liberty of conscience.

6. *Unexpected Issue.* They have just cause to fear, how they have lost the love of God the Father. for they have slighted their Mother the Church.

*A Parallell betwixt the Papist and Presbyterian, shewing how they joyn hand in hand to destroy the Common Prayer Booke.*

The Protestant Divines compiled it.

The Papist Priests burnt it.

The Presbyterian teares it all in peices.

The Protestant Bishops suffered Martyrdom for it.

The Papist Priests branded it abettors for Hereticks.

The Presbyterians call us Papists who use it in our Churches.

The



The Papists did not disert it till forbid by the Pope.

The Presbyterians used it, till laid aside by their prevailing party.

The Protestants crave liberty of conscience to use it, though disanul'd by the Pope and their party.

The Papists *enemies to reformation* first slighted it.

The Presbyterians *pretenders to reformation*, after cuted it,

The Ancient Protestants of the Church of England still owne it.

And thus good reader,

Marke.

1. How that book w the Papists burnt  
—— The Presbyterians as ill intreated.

2. For maintaining that booke, for which the Papists Martyred our good Bishops —— the Presbyterians have don what they can, to starve us;

3. How as the Papists have obeyed the popes *Mandas*, and left comming to *Common Prayers* so these Presbyterian Ministers, sworne to maintaine them, upon their *prevailing parties* intimation, left them

4. It is worthy to be considered, how the Papist a known enemy to the Church of England, hath not beene more an enemy

nemy to Common Prayers, than the Presbyterian, who many yeares . at ripe years was a pretended friend to our Church government, till a Scotch Covenant like a fal all comet hung over his spirituall preferment.

And thus you see who are enemies to Common Prayers, a *Papist*, a *Presbyterian*: it was quickly discerned what would betide Christ, so soon as *Pontius Pilate* and *Herod* were agreed.

The { *intravit* }  
          { *exiit* }

*The service Booke.*

It came in with the fall of *Papicie*.

It went out with the fall of *Monarchy*.

It came in with the rise of *Protestant Bishops*.

It went out when *Presbyter John* came in.

It received *Christendom* from a Prince.

It received *Martyrdom* by the people.

It came into the Church with a generall Union.

It was forced out of the Church by a generall division.

It was peace of conscience unshared it in.

It

It was a scismaticall conscience frighted  
it out.

The service Booke.

The Vile.

A. d. m. v.

Farwell Uniformity in Discipline

Farwell unity in Doctrine,

Farwell royall Scepter

Farwell Priestly Miter;

Farwell golden Trumpet.

Farwell linnen Ephod.

Farwell Brotherly love

Farwell Noes Dove.

Riches of  
the  
Church;

Lawfull  
call  
Ministry.

The



The Supplicat.

**F**ather of Spirits, Humbly I beg,  
thou wouldst not permit these dis-  
senting Bretheren of the Ministry to  
bee predominant, Byas their ambiti-  
on whilst by thy providence, thou im-  
pedest their purposes. O thou who sittest  
at the helme of Government, steere a-  
bout the hearts of thy Churches adver-  
saries, Lord save their soules, but con-  
found their devices, and keepe us Or-  
thodox Divines in the Channell of our  
Churches, set forme of service, harme-  
lesse in it selfe, decent to be used, and  
not in ought, discongruous to thy sacred  
word: the innocency of our intents  
makes us have faith to believe, that  
they

thou wilt neither suffer them to be ex-  
alted too high, nor dejected too low,  
which is prayed for, by thy

most unworthy dejected servant,

JAMES HARVWOOD.

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FINIS.

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